THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. B. J. NEWMAN.

Subject: Our Four Anchors.

Brooklyn, N. Y.—In Unity Church, Irving place and Gates avenue, Sunday morning, the Rev. B. J. Newman preached. The text was: "And fearing lest we should have fallen upon the rocks they cast four anchors out of the stern and wished for the day." He said:

The text is taken from Paul's story of the shipwreck. Paul was going to Rome to be tried for his life, but on the sea a storm raged for two weeks. In the darkness of the dead of night, not knowing where they were, the sailors on watch heard the sound of water breaking on the rocks and they took soundings. And again they took their soundings and finding that the water was shallower, they threw out four anchors "and wished for the day. We do not have to be sailors to know the value of these anchors to the storm assailed men on that ship. They held them to their anchorage until light came and they could see their way.

My purpose this morning is to consider briefly the storms and shipwrecks that we need in our daily living. The sinking of the Titanic is a recent day life, of one week's experience, would show that there are in our daily influences outside ourselves and two human tendencies within that are storming our righteousness. We are surrounded at all times by difficulties. Our honor, our justice, our sympathies, our reputation, our very lives and we have got to protect ourselves and our fellow men. Take the first day of the working week and look at the experiences we have had on that day. We go to business, and fundamentally the principle by which we do our whole business seemed to be based in that of dishonesty. The school of all men. It is not to trust all men, but it is distrust your fellow men, "put him under bonds." Only the other day in the Senate a school said to the young men and women there: "Be honest; be honest; be honest." Every member came to me and said: "How can we be honest?" We had to say to them: "There is a tendency in the life of men to-day to get ahead, no matter what happens to the other man. Or on Sunday we read in the paper that some bankers to whom the funds of the people had been entrusted, and on which the stability of business depended, had to whom the honesty of widows and children has been entrusted, have been dishonest and speculated in the stock market to increase their own fortunes, and have failed. Our confidence is assailed, and we say: "Whom can we trust?" On Wednesday, perhaps, we go to a magistrate's court and we watch the man who is elected to dispense justice in your neighborhood, we see each her case where the politician's influence is at work or where a little bribe is at work, and men and boys that have broken our laws are not what should be put in our prisons until they learn that is to their fellow men in righteousness, are discharged and we lose our sense of justice is shocked. Or perhaps it is some man in the midst of the cares of life who takes the life of another, who comes into our courts and under the plea of insanity is declared not guilty of his crime; while some poor man, with intelligence of seventy and more years of age, is sent to jail for thirty months. Our confidence is assailed and we say: "Where can we trust?" Perhaps on Thursday at a select party we meet. Some and we are at the New York end of the Brooklyn Bridge, and we see a mad rush to get into the cars. There is no strong effort on the part of man tries to get himself in and pushes women and children aside and we say: "What are men that the well in the life?" Or we read of our pathies with our fellow men are being shocked at the way in which the rest of the week. And Sunday comes. Sunday, the day set apart when we try to commune with God and learn a little bit of what it means to be righteous, to do God's will. Sunday comes, and a few go to church and there, attend services; but there are the so called services in the parlors, poolrooms and saloons, all-thrown open. Men say: "Here we can go for not liberty, but license to degrade themselves. And we permit it. And our religion is assailed, and our culture, and the development of our culture to worship God is assailed.

Temptations and temptations outside ourselves and temptations arising within the man or face danger. The danger of the cruelty of the factory that enters the little boy and girl and sets on work twelve hours a day until they get the money that they earn. We hear of the evils of the stockyard, of the coal mines, and on Sunday. We hear of these things so often that we are apt to become used to them. Familiarity with evil dulls its power to affect us, and dulls our eyes to its ruliness, and we go on our way rejoicing in our own righteousness. We are unmindful when we do not work with all our might to help annihilate these things. These things are affecting our lives. We have got to use good anchors to hold us to the right. The right, friends in our life; nothing else in life. Right in everything —not only in the world around us, but in the world around us. Those Israelitish prophets preached, not personal righteousness, but social righteousness, but pure by your state, and that is what we have to do. If we are not right we will fight for it, and for its best expression in our life. We will work for the lives of the seamen and his companions when they are in his antechamber of death. And in order to fight for ourselves we have got to have anchors and "wish for the day."

Why, what are these anchors? The first is the anchor of faith. Here is the attempt to undermine our faith, our confidence is assailed; our faith in our God is assailed; our faith in the power of Jesus is assailed. We have to be careful the matter of faith. We must know that the eternal righteousness will triumph. It is going to be difficulty, every experience, every trial; all through the past, in every way we see the higher evolution of life. We have to have faith in the righteousness and the inspiration to give ourselves to the service of expression of righteousness. Not only have we to cast out the anchor of faith, but the anchor of hope also; for that when these storm clouds are upon us, when darkness surrounds us, when it seems as though the light of day would not shine, that to our vision we have to have the hope that is born of God. It is so easy to be discouraged and to be disheartened at the surrounding us compass us on every side. The mist is the anchor for love for our fellow man: "Thou of love for our brother as thyself, shalt love thy neighbor as thyself. With that love God calls us to service. It calls us out of ourselves and gives with the love that makes us want to go out into our city and wherever we see one who needs us, it makes us want to go ourselves to that one; and I tell you never in God's world was there a city that needed more redeeming love than does this city of New York and Brooklyn to-day. I have gone into homes where the darkness of despair was because no love was there. I have gone into homes where mother and fathers have said: "None cares for us; no one will help us."

Don't tell me the world love us, because we know differently. I tell you we have to have that love in us that the Russian proverb says "dwells in the house of labor." There is a reward for him who loves his fellow man. Then there is another anchor, and that is the anchor of prayer. I care not what a man's work or education is, whether he is college bred or has no education at all, but this thing I am sure of, and that is, without a prayer in your heart you cannot live life worth what God is expecting of it. Prayer is our wanting to get near unto God, wanting to tell God of our difficulties, our troubles, our perplexities, our successes, our ideas, our wanting to ask for His strength and guidance. We are to have this anchor when things are going wrong, when the world seems dark and life is weary. We want to have this anchor that we may give us courage to go on our way, and if we have not been doing right we want to return and through our fellow men serve God.

Then there is the anchor of hope, our anchor of faith in God and our love for men, and duties and the eternal goodness; our anchor of love and prayer to God; and in so doing may we become men of God rest with you in all your labors.

A Meditation.

"Ye shall receive power after that the Holy Ghost is come upon you."

There can be no acceptable service with God without power. Jesus must first be baptized with the Holy Ghost before He could enter upon His great mission.

The apostles also had been in Christ's school for three years, and had sat from month to month at the feet of the world's Redeemer, but when the Holy Ghost came upon them they were made manifest by God's sustaining grace in weakness (2 Cor. 12.8-10). Doubtless sickness is often the direct result of sin (Jno. 5:14; Mark 2:5; Acts 12:23). In other cases it is the indirect result. When God's children wander from Him He suffers sickness to overtake them, to bring them to their senses and Himself (Job 33:14-30). But sickness does not always arise from sin (Phil. 2:27; Jno. 9:3; 2 Kings 13:14). We live in a day when men are making sweeping generalizations about sickness from certain passages of scripture. Jesus did not teach by verse 3, that neither this man nor his parents had ever sinned, but that they "did" not sin as the cause of this blindness from birth. The parent so far from being sinless, sinned before the change was. That is a wonderful "must" in verse 4. Now, we are to work the works of Him that sent Me," while it is day: the night cometh when no man can work. No man can work then. Oh, those solemn words, "The night cometh." The night of death, when we cannot work, not unconscious, but with out of activity and shut up with Christ in blessed communion (Phil. 1:21). Then is the opportunity of flushing any work we have left undone. The other night cometh when the church shall have been removed from the earth, and the darkness of the great tribulation shall have settled down upon it. Note the points to be observed carefully in "the works of Him that sent Me." It is plain from many passages in the Bible that Jesus considered delivering men from the power of Satan essential to their salvation. Even in the parable of the sower, being sinless, sinned before the change